

THE SUFFICIENCY OF THE SPIRIT,  
TEACHING WITHOUT HUMAN LEARNING.

A  
SERMON,

Preached before the Learned and Celebrated  
MR. JOHN GOODWIN,  
MINISTER of COLEMAN STREET, LONDON.

By SAMUEL HOW, Cobler.  
PASTOR of a CHRISTIAN CHURCH in LONDON.

*We speak not in the Words which Man's Wisdom teacheth  
but which the HOLY GHOST teacheth: comparing  
spiritual things with spiritual. But the natural  
Man receiveth not the things of the Spirit of God;  
for they are foolishness unto him: neither can he know  
them, because they are spiritually discerned.*

PAUL to the CORINTHIANS.

This SERMON was preached in LONDON, above 140  
years ago, and being out of print, is now offered to  
the Public, as a curiosity, on these considerations.  
First, The Doctrine contained in this Sermon, en-  
raged Mr. GOODWIN to such a degree, that he put  
a stop to it's being printed in London, therefore it  
was sent over to Holland, and printed there. And  
Secondly, When the Author died, he was not allowed  
what is called a Christian Burial, therefore was in-  
terred in unhallowed ground.

THE EIGHTH EDITION, CORRECTED.

ABERDEEN:

Printed and Sold by J. STRACHAN.

MDCCLXXX.

THE SUPREMACY OF THE  
LEGISLATIVE POWER

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To all who Love the TRUTH in Sincerity,  
Light and Understanding be Multiplied  
through JESUS CHRIST.

CHRISTIAN READER,

THE Apostle Paul declares, that the Lord will destroy the Man of Sin by the Spirit of his Mouth, and the brightness of his coming (a): and thus witnesseth the Spirit, that when it shall so come to pass, the Vial of God's wrath shall be poured out on the Throne of the Beast, to the darkning of his Kingdom, and discovering of those strong delusions, whereby he hath long deluded the World, and that then the Men of that Throne " shall gnaw their tongues with sorrow, and shall blaspheme the God of heaven, " (b).

All which to me appears to be fulfilled and made good, concerning this following Table; now when the Lord by his Word the Breath of his Mouth, hath blown out some smoke of the bottomless Pit, which I conceive to be Human Learning, which is so much magnified, as a Help to understand the mind of God.

This Matter hath so vexed and tormented the Men of that Throne, that even He himself (c), at whose Request I was moved to open this portion of Scripture (d), hath (as I am credibly informed) reported about this City, that I make a Calf (meaning a false and unsound Exposition) and when I had done, denuded it; herein exposing out only me, but the Truth itself, which I have in this point delivered, to the derision and contempt, and able talk of such as incline rather to be deceived, and believe their learned Teachers on their bare Word, (having the Faith of our Lord Jesus Christ, the Lord of glory, with respect of persons) than to receive and justify the Truth of God, if the Messenger is weak and contemptible, and his Message in Power, with much Plainness, and Demonstrations of the Spirit, and not beautified with the Excellency of Speech, and swelling Words of Man's Wisdom, which is Enmity to God; it crosseth and opposeth the Simplicity of his way in the Dispensation of the glorious Mystery of the Gospel. And there-

fore

(a) 2 Thes. ii. 8. (b) Rev. xxi. 10, 11. (c) 2 Pet. i.

(d) 2 Pet. iii. 16. Ex. xvi. 1. 16. Ex. xvi. 1.

## To the READER.

as Simon Peter did to Simon Magus, "Thou  
 "hast neither Part nor Lot in this Matter."

But yet such Men as would carry the shew of Godliness, should  
 remember the Counsel of the Apostle, "That such Carriages are  
 "Things not seemly;" tho' for my own part, (I bless the Lord  
 for it,) it is to me a more strong confirmation, that I have the Truth  
 on my side: For thus was Jesus Christ my Lord served by the wise  
 and learned Pharisees, when he taught them such Doctrines as  
 pleased them not (c): And thus was Paul, the preacher of Righte-  
 ousness, dealt with by the Learned Athenians even for preaching  
 of Jesus and the Resurrection (f): Likewise I read in Heb. xi. that  
 this, in former times, was part of the Trial that the Lord exer-  
 cised his witnesses with, even Mockings: And therefore, (as our  
 Saviour teacheth me), I have in this case great cause to be glad and  
 rejoyce, for they having so served Jesus Christ my Lord, and his  
 faithful Followers, then what am I, that I should be one of that  
 number, that have so large encouragement and reward promis'd (g)?  
 I shall therefore quietly pass by all such things, and only with Job,  
 in his distressed condition, crave that he, and all they that have  
 done this thing, will "suffer me to speak, and when I have spoken,  
 "mock on (h):" seeing as the Servant of God said; "Indeed be-  
 "cause ye are the people only, Wisdom must die with you (i):" so  
 will I make bold to say to you also. Yet for all his Understand-  
 ing, and such others that heard me, they fail'd of Zeal for God  
 and his Glory, in that they sought not to suppress and throw down  
 that Calf of Dishonour, which must needs (being an Idol) be a high  
 provocation in the Eyes of his Glory, and which he that put me on  
 this exercise, excepted against; when it was finished, and with much  
 passion manifested his great dislike thereof before many witnesses;  
 therefore he ought especially, and was then lovingly requested by a  
 Friend that was there present, for the satisfaction of all that Assem-  
 bly, to instance, if not in all, yet at least in some particular Scripture,  
 wherein I had perverted it, seeing he had openly cast an Aspersi-  
 on on all that I had said; but neither he, nor any of his profession, tho'  
 many were then present, did undertake this task; nor yet to this  
 Day hath he, or any of them endeavoured it: So it may appear,  
 that my error was not so great, or none at all, that they could  
 prove; or else their Zeal to God and his Truth, and their Charity  
 to me and others, is very small. And if there were a Calf, it was  
 their

(c) Luke xvi. 21; (f) Acts xviii. 28. (g) Matth. Iv. 12.

(h) Job xxi. 3. (i) Job xii. 2.



their Human Learning and Wisdom, which the Men of this World  
up, and they themselves danced about it; whilst I, to their great  
grief and discontent was labouring with all the power and might  
that God assisted me with, earnestly to cast down, grind it to powder,  
and to blow it away with the Word of God, the Breath of his  
Mouth: Whether it be thus or not, I recommend to the Judg-  
ment of all such as love and know the Truth, not doubting but there  
will be some found, that out of Love will reprove what is amiss, and  
to "turn the Sinner out of the Error of his Way," tho' some others,  
(as Job saith) "Forge Lies, who are Physicians of no value."

For God, who knows the Hearts of all Men, knows that it was  
not my intent at that time to have meddled in this Argument, nor  
with this Scripture, till the night before I spoke from it, because I  
knew if I did, it would be offensive as it hath prov'd; and what I  
did herein, was by the advice of friends: But now I see that God's  
Hand was in it, and I doubt not but for good, tho' it is, and may be  
my portion to suffer deeply for it; but for men to be offended at the  
Truth, and such as declare it, is no new thing, even for the Builders  
themselves to stumble at the Stumbling Stone (A). But leaving all  
such to stand or fall to their own Lord, something remains to be  
spoken concerning the Matter following, for the preventing of such  
things as may further be objected against it.

1. Tho' the Matter be the same in substance that it was at the  
first delivery, yet somewhat may be, and is wanting, which was then  
said; and more is added in other respects than what was spoken at  
that time, which I thought fit to give notice of.

2. Another Exception, and that of great Moment, is, that I  
have blasphem'd against Jesus Christ, in saying, that he was without  
Human Learning.

Now besides what is answer'd heretofore in the first Objection,  
belonging to the first Doctrine, if any yet remain unsatisfied, and  
will affirm the contrary, "Let them declare (as the Apostle saith)  
"who was his Counsellor? and who taught him? and he shall be  
recompenced (B)." The Scripture tells us, that "He grew in  
"Wisdom and Stature," and so couples them alike together. Now  
none will affirm, that he learn'd his Stature; then from the like  
will I affirm, that he learn'd not his Wisdom, no more than he did  
his Stature; and so if none taught him, then must it needs follow,  
that he was without Human Learning: for we in common speech  
call them Unlearned which were never taught, as did the Jews (C);

and

(A) Psal. cxviii. 22. Acts iv. 11. Isa. viii. 14, 15.

(B) Rom. xi. 34, 35. (C) John vii. 13.

and Learning presupposeth one to teach; so that it's but requisite, if any do so affirm, that they should declare his Teacher, which if they can't do, why then should they affirm him to have Human Learning? If the matter be rightly consider'd, it will be found Blasphemy for any to affirm that he had Human Learning, seeing that in so doing, they call in question the perfection of his Manhood, as if there were any that could teach him; seeing all grant, that the Master is above the Scholar: And the Scripture witnesseth for me, that at 12 years old, such was His Wisdom, observ'd amongst the Doctors, that they were astonish'd at his Understanding and Answers (n); and doubtless it was part of their great wonder, that He was not learned; as it was the Council's wonder also concerning Peter and John (o). Therefore, for any to affirm him to be taught by Men, is to take that Glory from him, which he had of his own; and so they are more like to them that Blaspheme.

3. It is also very likely, that Pride and Vain Glory will be imputed to me, (as it hath been already,) that I being as I am, should undertake to maintain that, which all godly and learned Men are contrary to me in.

To which I Answer, that it is no strange thing for the Servants of God to meet with such hard treatment; even for declaring of the Truth; for so was Joseph treated by his Father and Brethren (p); and so was David used, for speaking for the Lord (q); likewise, Paul was scoffed at by the learned Athenians (r). Therefore, seeing it hath always been so with God's Servants, why should I think it strange "to be judged of men (s)," whatever they be, tho' godly, wise or learned, "it makes no matter to me, God is no Acceptor of Persons (t)."

And therefore I hold it sufficient to say with David, "Is there not a cause? seeing that there is none that I know of, that will stand up for the Lord, against those that defy the Host of Israel (u):" because they are not Goliath-like, men of stature, having Bows of Brass, and such like Furniture, therefore the fleshy hearts of men will not allow them to look such in the face, and all because they are so strongly attached to Man's strength; altho' the Soldiers of the Lord of Hosts may with one Blast of a Ram's Horn, thro' the might of God, blow down the strong Wall of this Spiritual Jericho (v); seeing the Lord hath said, "Out of the mouths of Babes and Sucklings, He will perfect his praise (w);" and if they should

(n) Luke ii. 49. (o) Acts iv. 13. (p) Gen. xxxvii.

8, 10, 11. (q) 1 Sam. xvii. 28. (r) Acts xvii. 18.

(s) 1 Cor. iv. 4. (t) Gal. ii. 6. (u) 1 Sam. xvii. 29.

(v) Josh. vi. 20. (w) Matth. xxi. 16.

should neglect to do so, the stones would cry out. Whence it is to be observ'd, that our Saviour descends from Babes to Stones, and not from Babes to Learned Men; for he hath chosen such to bring forth his "Righteousness as the Light" for He doth not "despise the Day of small things (x)." Now these things considered, why should any, with the proud Pharisees (y), disdain what the Lord will do, but lay their hands on their mouths and say nothing, because he doth it: and seeing it is the "Lord's doing, why should it not be marvellous in our eyes (z)?" Tho' I doubt not, but the Lord will, in his good time, bring forth one Learned Moses, and another as excellent that way as was Paul (a), and cause them, (disclaiming human excellency,) to magnify the foolishness of God to be wiser than the Wisdom of Men; and so every way convince them of their folly, this way, to his praise.

And in the mean while, let them that can receive this for truth, receive it; and let none be so conceited of learned Men, "as if the word of God came only to them, and from them (b)," as Paul said to some that were puffed up. But let such as are spiritual know, that the Lord reveals his Mysteries to whom he pleaseth, and where he will; and therefore the "Eye of none should be evil, because he is good." But we should learn, as the wise man saith, "That the race is not alway to the swift, nor the battle to the strong (c):" but it may so prove, that the little David, without Saul's Armour, only with a sling and stone, thro' the Name of the Lord, may so wound great Goliath of Gath, the enemy of God and his people, as that he may ly groveling on the ground, to the dismaying of all the host of the Philistines, and great rejoicing of the Israel of God; and this the Stone that is hewn out of the mountain without hands, is only able to do. Therefore, let all that fear the Lord, take heed that they lean not to their own Wisdom, but so much the more that any of us have Wisdom and Understanding, or Memory, and such like natural parts, above others, so much the more let us be watchful and careful over ourselves, as knowing that the "Wisdom of the Flesh is enmity against God (d)," and is ready to exalt itself against the Spirit. And to draw all to a conclusion in the words of the Prophet, "The Lord frustrateth the tokens of the Loars, and maketh the Diviners mad; turneth the Wise Men backwards, and maketh their Knowledge Foolishness (e)."

(x) Zech. iv. 10. (y) Matth. xxi. 15. (z) Psal. cxviii. 23.

(a) 1 Cor. i. 25. (b) 1 Cor. xiv. 36, 37. (c) Eccle.

ix. 11. (d) Rom. viii. 7. (e) Isa. xlii. 25.

## In the Answer.

if any shall except against the Matter for the usefulness of it, do that it is without Firm or Learning, all such are to know, that it is suitable to the whole Argument; and that if it should be otherwise, I should sometime that in practice, which I justify in words, and so make myself a trespasser. Thus I commit this my Labour, unto all those that out of love to the Truth shall seek information in this Matter, to the Blessing of the Most High; and remain an assigned well-wisher of all them that love the Lord Jesus in Sincerity. *Wich I sent* The 3<sup>rd</sup> Day of the first Month, 1639.

FRIEND to this TREATISE thinks it proper to let the  
Readers know the Occasion of the Work.

CHRISTIAN READER,

**T**HE Occasion of the first Preaching, Printing, and Publishing of this Sermon, was, as I have been credibly told by Mr How's Successor and others, and as you may partly perceive by his Epistle, was this. In the year 1639. Mr Goodwin, Parson of Coleman-Street, London, and others, said, that a Man could not Preach, except he had Human Learning. To which it was answer'd, that to Preach the Gospel, there was no necessity for Human Learning, and that for example Samuel How could; and that Mr Goodwin might send him what Text he pleased, and he should hear him Preach from it. So Mr Goodwin sent him this Text in the 20 Epistle of Peter.

Samuel How was well known, and Preached in a Meeting-House in Coleman-Street, being Pastor of a Christian Congregation that were called Puritans; He had no School-Learning, being by Trade a Shoe-Mender, vulgarly call'd a Cöbler, and worked as it to administer to his Necessities, as the Apostle Paul did. His manner of Studying on a Text, was, as he sat in his Shop, mending of Shoes, his Bible lay by him, and when he thought fit, he looked therein, and considered thereof.

At the time appointed, Samuel How preach'd, and John Goodwin hear'd; but finding it confounded his former Thoughts, was therefore greatly offended, and said, "Ye have made a Calf, and danc'd about it:" on which he was depriv'd by Samuel How's friends, to shew wherein they had made a Calf. But Mr Goodwin went away, &c.

Then



Then it was determin'd by Samuel Howe's friends, that the Sermon should be Preach'd over again, and be Printed to prevent Slander. So the Sermon was Preach'd again, and endeavours were us'd to print it at London; but Mr Goodwin so prevail'd, that all Presses were stop'd. Samuel How must have nothing Printed. Then it was sent to Holland to be Printed, and the Copies was brought into England. The following Postscript is annexed to the three former Impressions, written after the Death of the Author, by Mr Kyffen, Minister.

By this Spiritual Sermon, People may see from Sacred Text, that Gospel Preaching is not confin'd by God to Scholars only; as if Preaching were (as some suggest) a kind of Worldly Trade; witness J. Bunyan, and others: which clearly shews God's Sovereignty, that he rules according to his own Will; and as he is a Spirit Maker, so He spirits whom he will for his Work, against all Opposers of the Spirit; and they shall stand against all the World like Brazen Walls, as Jeremiah was against the House of Israel.

C. D.

P O S T S C R I P T.

HAVING been acquaint with this Author before his Death, and tasted that Spirit of Light which God had more than ordinary pour'd out on him, by which he was enabled to utter seasonable words, to the refreshing of many weary Souls; and also to contend against those Corruptions and Inventions which had brought into the Worship of God, raging like the mighty Waters, against all the Servants of God which oppos'd them to the same: I mean the Power which rul'd in that Day, the weight of whose Persecutions this Author, while he liv'd, had his share; and when he died, they would not allow him what they call'd Christian Burial, therefore his Friends were oblig'd to lay his Body in the High way, of whom, I may say, the world was not worthy. My Intent in Writing this, is not to commend the Author, but to set in your view the Design of the following Discourse; the bent whereof is to advance the Teachings of the Spirit of Christ, in the unfolding of the Mystery of the Gospel to the Hearts of Men, as the only Revealer of that Glory of Truth to the Soul, which will change from Glory to Glory into its own likeness; a Truth much oppos'd by Men of corrupt Minds in this Day: And there-

therefore it becomes all that love the Lord Jesus Christ, to stand upon their Watch, and be earnestly begging of the Father of Lights, that the Spirit may help them to judge of Things that differ, and may lead them into straight Paths. "Fighting all Triumps, and holding fast that which is Good." Then wilt find in this Tract the Spirit of the Author, strongly and zealously contending for the advancement of the Spirit of Christ, which if therein thou meetest with any Words that may seem harsh against that which Men advance, let it not be an Offence to thee; but try whether it be agreeable to the Form of Sound Words or not. I shall not detain thee any longer, but my desires to the Lord is, that all Men may more and more know the Truth as it is in Jesus, Shining as the Sun more to their perfect Clearness, knowing the Night is far past, and the Day near approaching, so that we may walk as the Children of the Light, waiting for the Glorious appearing of Jesus, that will come, and not tarry.

Thine, in the love of Christ

W. KYFFEN.

THE END OF POEM BY A FRIEND.

How now? how now? but how such learning found?  
 On the Blackboard, with curious image to the Ground,  
 Knowledge and Oxford, may their Glory show,  
 Whence Coffer, if they know but How,  
 A nothing with Art, they cannot over top  
 The Spirit's Teaching in a Coffer's Shop.  
 Alas, if thou an Human Artist be,  
 Learning be so Judge for thee,  
 Lay down thine Art, then try this Coffer's End,  
 And learn to be by the Spirit pen'd.  
 Alas, ye Arts and Artists all,  
 The Spirit's Teaching may attend the Fall:  
 And thou brave Coffer, Blow another Blunt  
 Upon their Learning, who thou blow thy LAST.

# AN E R M O N

2 PET. III. 16.

that in all his Epistles Books of these Things, in which  
are some Things hard to be understood, which they that were  
unlearned and unstable wrest, as they do all Scriptures,  
unto their own Destruction.

THESE Words, that I am allotted to speak from at this  
time (b) have respect, as it would seem, to such Things  
as the Apostle had spoken of before; which Things  
to me; to be those that are contained from the beginning  
of the 2d Chapter, to the 14th Verse of this 3d Chapter; and  
which contains Peter's Exhortation, strengthened in the 1st  
Chapter by his Brother Paul's Writings, who in all his Epistles  
of these Things; as of the Coming of the Lord Jesus,  
and other things, such as are herein contained; among which were  
Things hard to be understood, and to indeed was the coming  
of Christ Jesus, which he would seem, was hard of them to be  
understood; and thus appears by his earnest Writing to the Thimo-  
nians, where he exhorts them, that they should not hastily be  
moved, neither by Word, nor Epistle, as if the Day of Christ  
were at hand (c); for there were many Things to be fulfilled  
as a Departure from the Faith, the Rising up, the Persecution  
of the Consumption of the Man of Sin; and this, it would seem,  
he had told them of it before, was hard to be understood by  
him who had the true Learning here meant; which Things they  
were unlearned and unstable perverted, as they did other Scrip-  
tures, to their own Destruction; therefore the great Thing here

(a) By J. G. and S. B. Ministers in London. (b) Christ's  
and coming, mentioned in all Paul's Epistles. (c) 1 Thim. ii.  
the beginning.

to be minded, is to shew out what this Learning is, and who are the Unlearned. Then Peter here speaks of, and by this means we will easily be able to see the Reason of the Scriptures in their own Destruction. For this end therefore, I will consider what is not, and then what is this Learning which the Apostle here speaks of.

First, It is not Human Learning: But that I may not be misunderstood about it, I will here lay down my Understanding in it. By Human Learning, I do not mean the Knowledge and Understanding of our Language, which every Man, of what Tongue he be, might in some measure be taught of another, as Parents teach their Children, and they learn of them, of which there is no Necessity: as the Apostle saith, "How shall they believe in him of whom they have not heard (d)" Now the Hearing there mentioned, must needs be a natural Hearing, seeing it is set before Faith; and this Hearing must needs be the understanding of the sound of Words spoken. Now thus Peter and John, and all the rest, learned the foolish Things spoken of, 1 Cor. 1. 21. And thus I acknowledge, that there is none but in some measure have this Learning, and most of necessity have it, to understand God's Mind in an ordinary Way: But the Human Learning which I oppose in this Matter, is the Knowledge of Arts and Sciences, diverse Tongues, much Reading, and persisting in these Things, for thereby to be made able to understand the Mind of God in his Word; this is it that I condemn from the Word of Truth, for I oppose that, by which any is made able spiritually to understand the Mind of God, which the Apostle saith, cannot be attained to by the Words which Man's Wisdom Teacheth (e): all which, these Excellencies are said to be: So that by Human Learning, I do here understand, that whereby certain Men do excel, and are far above and beyond other ordinary Men; and in this Sense do I understand that the Council judged Peter and John to be no "such Learned Man (f)": For we in common Speech do oppose a Learned Man to one that otherwise can read and write in his own Tongue, but doth not understand the Grounds of his own Speech, as the other Man that is learned doth; as may appear by the Book called the *English School Master*; and so such Learning do I not conceive to be here meant, which I conclude for these Reasons.

1. Because that then Peter must of Necessity condemn himself, for he was a Man, that in the Council's Opinion was such an Unlearned Man and so must needs himself ly under that Blame, that

(d) Rom. x. 14. (e) 1 Cor. ii. 13. (f) Acts iv. 13.



lays on others, therefore Human Learning is not that which is intended.

2. Because Human Learning is a Rudiment of this World (g); since it is, that our Saviour acknowledgeth that his Mysteries were hid from the Learned (h); but they were not hid from his Disciples, "For unto them it was given to know the Mysteries of the Kingdom (i): And the Rudiments of this World are not after Christ (k); the Apostle tells us; therefore, Human Learning cannot be it that Peter here minds.

3. Because the "Natural Man cannot perceive the Things of God," but a meer Natural Man, may be a great Worldly learned Man, as were the Egyptians and Babylonians, and as many of the Romish Priests and Jesuits, therefore for this cause, that is not the Learning here meant.

4. Because such of God's Servants, as have had such kind of Learning, when as they came to know Christ, they forsook it all: Moses, when he came to Age, tho' he was "Learned in the Wisdom of the Ægyptians," yet, "By Faith he forsook the Treasures of Ægypt (l); and this being one of Ægypt's Treasures, he forsook this also; for when he saith Treasures, there is none excepted; therefore in as much as Learning was one, as well Riches and Honours, he forsook that also, as seeing by Faith a better Treasure in the worst Condition among the People of God, than in the best Condition in the world, suppose it to be Learning.

The like is to be seen in Paul, who "counted all Things Loss and Dung, that he might win Christ;" even the Righteousness of the Law itself, which is far beyond all this: and all this he did, that he might know him. Therein the Apostle gives me to understand, that all such things were but Hindrances, to keep him from the Knowledge of Christ to Salvation, which is it that here is minded also; therefore likewise this is not the Learning here meant, seeing it was rejected of them, therefore it was no Help nor Fur-  
therance to them to know Christ by, but Letts and Hindrances, and so much appears by those Converts in Acts xix 18, 19 who when they believed, are said, "Such of them as used Curious Arts to burn their Books †;" declaring, that now they had met with Learning of far greater Worth than their curious Arts, and therefore they burn their Books, declaring that now they had no more Need

(g) Col. ii. 8.

(h) Luke x. 21.

(i) Matth. xiii.

(k) Col. ii. 8.

Or, Carnal.

(l) Acts vii. 23.

† The price thereof was fifty thousand pieces of Silver.

Need of them; and so I conclude, that such as this was not the Learning here meant

I come now to manifest what Learning it is, the Apostle here intended.

Now the Learning here intended by the Apostle, is as I understand, that sound Knowledge, and sure Information, that every Christian hath in Jesus Christ, whereby he is so deeply rooted, and so surely grafted into him by Faith (*m*); as that he abides unmoveably settled in him, as thereby he abides stable in the sure Knowledge and Understanding of the "Word of Christ," and so much here, methinks, the Apostle gives us to understand, how that the Unlearned are Unstable (*n*); then on the contrary, the Learned they are Stable, believing, and being laid on the true Foundation, they shall never be confounded, or ashamed. Now such as these are, that are Learned, "as the Truth is in Jesus," these may well say to the greatest worldly learned Ones, as Philip said to the Eunuch, "Understandest thou what thou readeest?" and not only so, but such may teach them the Understanding of the Mystery, these are taught and instructed by the Teachings of the Spirit of God, agreeable to these Scriptures, "That it hath not entered into the Heart of Man to conceive of that which God by his Spirit (which searcheth the deep Things of God) hath revealed unto us (*o*)." And this the Apostle farther explains, "That as no Man knows the Things of a Man, save the Spirit of a Man which is in him; so the Things of God knows no Man, (not a worldly learned Man) but by the Spirit of God;" And so he goes on to difference the Spirit of the World from God's Spirit, and shews, that, that is it whereby the Things of God are known, and also manifested to others; so that all the Things of God are known, and also manifested to others; so that all the Things of God, both for Matter and Manner, flow from the Wisdom of God's Spirit, and not what Man's Wisdom teacheth, which is to compare Spiritual Things and Carnal Things together, as Tongues and Arts, and such like; but God's Spirit teacheth us to compare Spiritual Things with Spiritual Things; and so he goes on, and declares, that only such that are taught by the Spirit are capable of true discerning of Spiritual Things, without being justly condemned of any, as truly having the Mind of Christ, rightly and truly knowing the Things that are of God; and with this agree

(*m*) Col. ii. 7.  
(*o*) 1 Cor. ii. 10.

Eph. iii. 17.

(*n*) 2 Pet. ii. 6.

Witness of John, who saith, "These things have I written unto you concerning them that deceive you (p);" whereby it appears they had Deceivers about them, and those Things were written concerning such: But saith the Apostle, in opposition to their Deceivings, "Ye have received the Anointing of Him that dwells in you;" and this Anointing that they had receiv'd, doth oppose to their Deceiving, as being able thoroughly to teach them so, as that they needed not that any Man teach them, save that Anointing taught them: Then seeing that, that Anointing never did teach them such Tongues or Arts, as were Human, therefore the Saints, by the Apostle's grant, had no need of any such Learning, and yet this Anointing taught all Truth and Obedience to it also. And yet further, our Saviour himself concludes this Point, shewing, that "when he hath sent the Comforter, the Spirit of Truth, to them, that then he shall lead them into all Truth (q)." Whence I conclude, that for the Disciples' knowledge of the Truth, there was no more necessary, according to the mind of him that was Truth, but the Spirit of God, to lead them to all Truth, without all Error, teaching by no Human Means, the Reason why, is given, because it is sufficient, and that is, because it speaks not of the Earth agreeable to that of our Saviour, taken from the Prophecy, that "We shall be all taught of God (r);" and so indeed, being taught of the Spirit, we are taught of the Father and the Son also, which are all one; and so our Learning comes to us, being taught of the Father, Son, and Spirit, for all our instructors and Counsellors, and this is all the Learning that we need, to know the Things that are of God, agreeable to his Will. So, from these Words thus interpreted, the Conclusion comes to this,

That such as are taught by the Spirit of God, destitute of Human Learning, are the learned Ones that truly understand the scriptures, according to Peter's mind.

I say, such as are taught by the Spirit, without Human Learning, are such Persons as rightly understand the Word: And this methinks the whole Council of Jerusalem, for as wicked as they were, did in effect conclude, considering Peter and John (s), tho' unlearned Men, yet they knew they had been with Jesus by their oldness, and so they had nothing to say against it, and yet though Men should oppose it, Christ Jesus our Lord justifies it, with great

(p) 1 John ii. 26. 27.

(q) John xvi. 7. 13.

(r) John vi. 45. (s) Acts iv. 13, 14.

Thankfulself to his Father: that, "Having hid these Things from the Wise and Prudent, he had revealed them to Babes (r): Now that revealing must needs be by the Spirit, according to the in 1 Cor. ii. 10. And in this manner is it that our Lord comforted his Disciples, telling them, that "All Things were given him of his Father to reveal;" and so in that regard he tells them, that "Blessed were the Eyes that saw what they saw," which was, as the Apostle saith, "God manifested in the flesh: which many wise Men and Kings desired to see, but could not see it:" and so that was now made manifest to them, which before was hid from wise Men and Scribes, and so was at the present also; for few of the Wise could attain to the Knowledge of him and his Doctrine as they did. Now with this also agrees what our Saviour affirmed to the Sadduces (u), who, by their Wisdom and Learning, thought to have intangled him, he tells them, that "They erred, not knowing the Scriptures," for all their great Learning, being destitute of God's Spirit. Now, by these Scriptures, this Point being thus confirmed, good Reason also may, by God's Word, be brought for the further justifying of it: As,

First, Because it is the good Pleasure of God to place our Salvation in great Contempt and Enmity to Man's Wisdom. Hence it is that the Apostle saith, that he preached "Christ crucified, to the Jews a stumbling block, and to the Greeks foolishness (v)." For the Jews we read, in great contempt refused him: when Pilate desired them to behold their King, they cried, "Away with him, away with him, crucify him (w)." And so when Pilate had wrote on the Cross, that he was King of the Jews, they took it as a great Prejudice to them, and therefore wished him to write, "That he said, he was King of the Jews."

And so, as Peter tells them in Acts iii. "They denied him, and desired a Murderer to be given them:" and to this agreed the Gentiles, for they had their hands also in his Death: and we find, that when Paul preached him at Athens, then this saying of the Apostle here is made good, both of Jews and Gentiles (x): and indeed they both agreed to hang him betwixt Heaven and Earth, as being in their esteem worthy of neither: and yet even in this crucified JESUS is contained the Salvation of all (both Jews and Gentiles) that are saved; and in Him are all to rejoice with

(r) Luke x. 21 — 24.

(u) Matth xxii. 23, 29.

(v) 1 Cor. i. 23, 24.

(w) John xix. 19, 21.

(x) Acts xvi. 18, 22.



with the Apostle to Salvation (y) : for in him, thus dishonourable and unmeet in Man's Wisdom, (z) " he hid all our heavenly Treasures of Wisdom, Righteousness, Sanctification and Redemption : for he is the Wisdom of God, and Power of God," Cor. i. 24.

Another Reason why such as have God's Spirit, destitute of human Learning, come thus to know God's Mind, is, " That (as the Apostle declares) no flesh should rejoice in God's presence (a) ;" for this Learning is but Fleshly and Carnal : Now, the Apostle's advice is, " Though we have known Christ Jesus after the flesh, yet now," coming to be after God, " we should henceforth know him so no more (b) ;" and here is a sufficient reason, because Knowledge is subject to puff us up, as saith the Apostle (c) : Whereas Love, and the Learning of the Spirit, keeps low in our own Eyes, and causeth, as Solomon saith, our Minds to be good, making us suitable to the Apostle's exhortations : Be not high-minded, but make yourselves equal to them of the lower sort (d) : be not wise in yourselves, but let every Man esteem others better than himself ; and if any Glory, let him Glory in the Lord (e) . " Now he that hath these Things, Human Learning and Wisdom, more than another, let him weigh and consider duly with himself, whether he doth not think, and conclude, that he, in regard of these Things, is not more to be respected, than they that are without them : Now then this rejoicing is not good, for it is a rejoicing in the Flesh, and suitable to Works, and so not of God ; and yet so is it, that for our parts we cannot but think better of ourselves for these Things, than of others without them ; and so we may see the Apostle's words fulfilled, that the " Wisdom of the flesh," that is, whatever the Flesh is excellent in, it " is enmity with God (f) , it is not subject to the Law of God, neither indeed can be . "

Another Cause, why the Spirit's Teaching is sufficient without human Learning, is, because, as the Apostle saith, " We are complete in him," that is, perfect and full in him ; and this strengthens yet further from this Consideration, that he is the Head of all Principalities and Powers ; so that if there were any thing else to make us complete, he being the Head of all, we should

(y) 1 Cor. ii. 2. (z) Gal. vi. 14. Col. ii. 9.  
1 Cor. ii. 10. (a) 1 Cor. i. 29. (b) 2 Cor. v. 16.  
Cor. ii. 8. (c) Rom. xii. 16. (d) Phil. ii. 3. (e) 1 Cor.  
i. 31. (f) 1 Cor. v. 6. Rom. ix. 2. Rom. xii. 3.

should have it; but he hath given nothing but his "Spirit" to "profit withal" (g). therefore we are compleat by it alone; and therefore is it that Paul exhorts Timothy (h) to keep that which was committed to him, which was the Faith taught by the Word and Spirit, and wisheth him to avoid and beware of Science, that is, all Knowledge natural, which is comprehended under Philosophy (i), learned, prophane Babblings, and Oppositions to the Faith of Christ; and so much is by the Apostle there declared, saying, "Which while some have lusted after, they have erred from the Faith." So that it is plain and most clear, that these Things are so far from perfecting Men, or helping them in the Knowledge of the Truth, as that they hinder, and cause such as profess them to err from the Faith: Even all the seven Liberal Sciences, for all is but Science, and all this Science or Knowledge is falsely said to be of use in the Gospel; prophane and vain babblings are far better names for them, and Oppositions, according to Paul's Teaching; and he saith of himself, "I think I have the Spirit of God;" and so indeed he had without doubt, and so our ground remains good, "that we are compleat in Christ Jesus."

Another Consideration confirming this Conclusion, is from the Apostle's Advice, "Let no man Deceive himself;" and that in the true way of attaining Wisdom, he declares what it is, in these words, "That such a one is to become a fool, that he may be wise (k); and how is that, but by knowing that indeed there is nothing in a Man's Wisdom, to be any way helpful, but hurtful to him, in attaining and comprehending the Wisdom of God in Christ? Now what is more foolish to a Man, than to know that there is nothing that all the Wits of Man reach unto, that can benefit him? And nothing, then not the Thing in Question, but that it must needs be that we must be Fools to it; and what is the true mark of a Fool, but to be ignorant, and without Knowledge? Therefore we call them Fools in this World, and so it is here: The best way for a Man is, to know nothing of this Learning, nor any other fleshly Excellency, that so he may learn true Wisdom; and the Apostle doth (methinks) sufficiently confirm this Advice of his against all exceptions, "The Lord knows (saith he) that the Thoughts of Men are vain;" Men think highly of their own Conceits this way, yet no Man will take this his counsel for Wisdom in this kind, yet the Lord concludes the Truth of it, and he knows the Thoughts of Men.

(g) 1 Cor. xii. 7

(h) 1 Tim. vi. 20, 21.

(i) Col. ii. 8

(k) 1 Cor. iii. 18.

to be vain, that think Human Learning some help? But let them think what they will, the Lord is against them in it, for he shows that it is sure that they are deceived, for His thoughts are not as Man's thoughts.

Now another Cause that confirms me in this Conclusion, is, because that wheresoever the Apostle honours the Spirit's Teachings, he usually he at the same time casts contempt upon this Learning, as is to be seen in many places: "Christ (saith he) sent me to Preach the Gospel, not with the wisdom of Words, least I should make the Cross of Christ, [or the Gospel of Christ,] of no effect (1);" where we see, that for good reason he rejects every Wisdom of Words in Preaching the Gospel; and that is, because he should have done otherwise, he should have made it of no effect, because he was to declare the sincere Word without the least blemish; as if he should say, such manner of Preaching is a foolish teaching, but it is so only to them that perish; but to such as are saved, it is the Power of God, without what Man expects: and therefore he saith again, "he was jealous over them with a Godly jealousy;" for he had presented them a pure "Virgin for Christ." He saith he, "I fear that as the Serpent beguiled Eve;" but how? Through his Subtility, so your Minds should be corrupted (2); "it is putrified, and infected, and thereby led from the Sincerity that is in Christ: This we see was Paul's Fear, that while he was present, their Minds should be withdrawn from the foolishness of the Gospel, and the Simplicity, Sincerity, and Frush thereof, and that they should be withdrawn by the Subtility of Satan, that old serpent, in his Instruments the false Teachers: this he fears, because of their Fleishliness that was in them, which was ready to be led to their Wiles by reason of their Subtility that Way, for by Words and Flatteries they deceived the Hearts of the Simple (3); with this their Craftiness they lay in wait to deceive (4); thus emphatically doth Paul speak of those Things, in opposition to true Learning, as is further to be seen in many places; of which I will name one more, and that from the Apostle Peter, in his 2d Epistle, ch. i. vers. 16. "For we (saith he) followed not deceitable Fables, when we Opened unto you the power and coming of our Lord Jesus (5)." Now such Names as these are, doth the Apostle use to give Man's Excellencies, as in divers other places, which declare what contempt is cast on such Learning in opposition to the Spirit of God.

One

(1) 1 Cor. i. 17. (2) 2 Cor. xi. 2, 3. (3) Rom. xvi. 18.

(4) Eph. iv. 14. (5) 1 Tim. i. 4. 2 Tim. 2. Tit. iii. 9.

One Thing more, which I conceive Observable for the proof of this Point in hand, is drawn from 3 Cor. ii. 10. "The Spirit searcheth the deep Things of God;" and vers. 14. "The Spiritual Man discerns all Things:" if then the Spirit searcheth the deep Things of God, and discerns all Things, what need we more? And with this agrees the Apostle John: "And ye need not that any man teach you, save as that Anointing teacheth you (g)." Then I conclude that we need not that any man teach us: not the master: nor any of his scholars; for the Disciples of Jesus Christ do learn (as the Truth is) in him, and of him, and they have received the Spirit of God, that they might know the things of God; therefore we may well be without any man's learning, and have no need of it, and so the point is clear and plain, that such as are taught by God's Spirit without that learning, do truly understand the Word.

I judge it necessary also to be understood of the Reader, what I do understand by Human Wisdom, as well as Human Learning. By Human Wisdom, I do understand whatsoever appears excellent in man's understanding, as he is left without God's Spirit's Teaching: thus the more excellent it is to him that is carnal, so much the worse it is: therefore it is said of such, by the Apostle, that "When they profess'd themselves to be wise, then they became Fools (r)." And saith our Saviour, "If the Light which is in thee [which I take to be meant of men's Understanding and Wisdom] be dark, how great is that darkness (s)?" So that by man's Wisdom I understand whatsoever seems excellent to him, with which he would honour God withal, that he is not the Author of, as Eloquence, and fair Speeches, or any thing of that kind, such as the Greeks sought after (t), as men do now a days: thus I do the rather differ from Human Learning, because it seems to me, that the Scripture differenceeth them. Acts xxii. and the difference rightly understood, may prevent just exception, and give light to the right understanding of the whole matter; for this Wisdom is made by the Apostle, and that rightly, to be enmity to the Spirit of God, and impossible to submit to it, it is so contrary.

Now follows to be answered, such Objections, as are made against it. As first,

Object. 1. That of Paul in 1 Tim. iii. 6. That "A Bishop must be no young Scholar, lest he being puffed up, fall into the condemnation of the devil (u)." 2d. 21. 22. 23.

Answer. The Scholarship Paul means here, is the Teaching (g) 1 John ii. 27. (r) Rom. i. 21. (t) Mat. vi. 23. (u) 1 Cor. i. 22.



the Spirit, whereby the man is made sound in the Faith; for that learning only will make men lowly in their own eyes, as is before declared; and he that is unsound in the Faith, will ever be sound in most lofty and puffed up in his own conceit, and so be rejected of God as the Devil was; tho' he was in heaven with God, yet being puffed up, he was rejected, and so cast down to Hell (u); which example Paul here alludes, for a Bishop in the Church, in respect of his spiritual state and place, in favour and fellowship with God, and that in Heaven, as the whole book of the Revelation describes the Church to be. Now such as by the Church should be chosen to that State, being young Scholars, that is, not only taught in the Truth by the Spirit, he is in great danger; more other Learning that he hath, so much the more to be puffed up. This I believe was the cause of Diotrophes' pride (v); he wanted this Scholarship, and that caused him to seek the pre-eminence; and this, whatsoever our great scholars think of themselves, is the cause of the high conceits that they have of themselves, and their knowledge and understanding above others that have their learning; even this, because they are but young scholars (that) in the school of Christ; and thence is it they are so puffed up with the vain glory of their fleshly learning, that they think themselves who are not as themselves, fit to be their fellows, and so know "that they are wretched, poor, miserable, blind, and naked," yet they conceive themselves "to be rich, and have need of nothing (w)," as did the Lacedaemonians, and so indeed are fallen into the condemnation of the Devil, as being rejected of God; "for he resists the proud," and such as are puffed up (x), "and gives grace to the humble," and such as are low in their own eyes, whether these men humanly learned, are they that are puffed up, or low in their own eyes, as mean as he that is unlearned, I say to all that have eyes to see and look into it, and so to judge whether they are not yet to learn Paul's scholarship. Further, I say, it is here to be minded, that if it should be man Learning that is here meant, then Paul should teach nothing to teach the Church to chafe; such scholars as had more learning than had their master Christ Jesus: Now this, some say, is blasphemy, and threaten me sorely for it. I answer them, that considering Christ Jesus as God, according to the divine nature, so he is God over all, and so gives all things, xvii. 25. And so he is "the giver of every good gift (y)," there-

(u) 2 Pet. ii. 4. (v) 3 John ix. 10. (w) Rev. iii. 17.

(x) 1 Pet. v. 5.

(y) Jam. i. 17.

therefore Human Learning and Wisdom are of him; and so much (but that men are maliciously bent) they might discern, that I in this argument had not to deal with him, as God, but as the minister of God, administering for the good of his body, according to Luke xxiv. 18. where he saith, "The Spirit of the Lord hath anointed me, that I should minister, &c." and so in this argument he is by the Apostle set forth as a man; "Jesus of Nazareth a Man approved of God (z);" and such a man so administering I do still affirm, and that with great confidence, that he was unlearned in this consideration, and without the learning that we speak of; and so the tongue of the learned that was said to be given him is interpreted by the same Prophet to be the Spirit of God (a). For, saith he, "The Spirit of the Lord hath anointed me that I should Preach (b);" from whence it is plain, that Christ Jesus was learned of the Father to preach by the Spirit, without Human Learning; and so it is plain to them that can believe the Scriptures, from John vii. 15. where the Jews admire, saying, "How comes this man to know the scriptures, seeing that he was never learned?" From whence it is plain, that as he was a man, he was unlearned in the letters of the Scriptures, tho' as God he knew all things; and by a Divine Power, not Human Learning, so made his own natural tongue by letter, as in the synagogue he could take the Book and Read (c); and this doubtless was one cause why the Jews are said to be astonished at the hearing and seeing of him, as appears from Mat. xiii. 54. &c. Luke iv. 22. so that from all the foregoing affirmations remains true and good, that if human learning should be it that is there meant by the Apostle, then he was to teach his servant to be above his master; when as Christ Jesus himself saith, "It is enough for the disciple to be as his lord (d);" and he being destitute of human learning, his disciples may well be without it also without any offence, and yet preach the gospel too. Now, if notwithstanding all this, there be some that will take Stephen's accusation (e), and still accuse me of blasphemy, as they did him, tho' they may be they may say true words, as that I said that Jesus Christ without human learning, and so apply it to him as God, when I spoke of him as man, they may there see themselves ranked among the number of them that are called by the Spirit of God, False Witnesses, as walking in the steps of those envious persons, even such as were murderers and betrayers of Christ Jesus and his servants; and that are such, may be likened to them that being full of envy, "spoke against"

(z) Acts ii. 22. (a) Isa. vi. 1. (b) Isa. lxi. 1.

(c) Luke iv. 17. (d) Mat. x. 25. (e) Acts v. 13.

against those things that were spoken of Paul, contradicting and railing on them (f):" Mark it, they denied what he taught, but proved it not, but spake against it, and railed on him; and so left till they had been a means to expell him out of their coasts; and like measure is still to be expected to befall such as tread in his steps; but it is to be minded that envious ones are the movers of it; leaving this, I come to another exception; which is, **Subject 2.** How such as are unlearned, will be able to stop the mouths of gain-sayers," seeing the Apostle requires of a Bishop he should be able so to do?

Answer, that it is not the Apostle's intent that the mouths of gain-sayers should be stopped by the knowledge of tongues and arts, but by that way that himself directs, Tit. ix. which is by sound Doctrine, or wholesome Doctrine; so then, to go any other way than thus, to stop their mouths, is both unsound, and an unwholesome course; and is far better in my judgment, and according to Paul, than their mouths should be left open, than that they should be stopped after that manner, and that it hath not profited them in the spiritual means of the Word, that have been exercised therein: So now it is high time that we honouring the Teaching of the Spirit, should refuse to deal with such as go another way to work, to declare God's mind, because he alone is sufficient to stop the mouths of all gain-sayers.

They "were not able to resist the Spirit (g)," (not the tongues or arts) "by which he spake," for he used none of them: "For the weapons of our warfare are not carnal (h), (and so are tongues and arts, and such like.) but yet mighty, (not by man, but through God,) to cast down strong holds;" therefore this weapon only is sufficient to stop the mouths of all gain-sayers, and they who think themselves sufficient, much good let their human learning do them, and good Lord give me of his Holy Spirit only to do this work: And come to the next exception; which is,

**Subject 3** That there was the use of Tongues in the Apostles in the churches, Acts ii. viii. x. xxi. 1 Cor. xii. xiv. Answer, This I grant was true; but there we find that they were immediate gifts of God, freely given and bestowed on them; and spiritual gifts were without their industry or pains, as appears by Scriptures (i): Now wheresoever such gifts are to be found will I freely acknowledge as being indeed suitable to the gospel, which brings to us freely all good gifts, without any labour of ours, and therefore all is said to be of gift least any man

Acts xiii. 45. (g) 1 Cor. vi. 10. (h) 1 Cor. x. 4.

(i) Acts ii. 2. viii. 27, 44. xix. 6.

should boast: But if the tongues that are pleaded for, are such as are attained to by industry and pains taking of our own, then they are better suit with Works, than Grace, and so are more meet for Egypt and Babylon, than for the Church of Jesus Christ, which comes by all her precious gifts gratis; and therefore such as plead for these things, as suitable to the ministers, become, in effect followers of Simon Magus, who would have obtained the gift of the Spirit by money: and if these Tongues pleaded for, be the same, they are all attained by money; and if this be so good a way now, why doth Peter so evilly treat him, for desiring that for money which all afterwards by these pleas were to obtain: But Peter, who sees, perceives him to be in the gall of bitterness, and the bond of iniquity, that should offer to seek to obtain the gift of God's Spirit that way: and if they be human excellencies, then of necessity the course is to be repented of also, that any should offer to bring a human thing to God's Word, whenas it is so expressly forbidden. "That we put nothing thereto, nor take any thing therefrom (k):" "Put nothing to his Word, lest he reprove thee, and thou be found a liar (l):" Now there is nothing but the Word and Spirit goes together; therefore they are liable to God's reproof, which is tearing in pieces (m): "Therefore let all such as stand for such learning bring men to the knowledge of God's Word, mind whether Peter's exhortation to Simon Magus, ought not to take place with thee, namely, to "Repent of this their wickedness, &c. (n)," and acknowledge the Spirit of God freely bestowed to be the alone furnisher to, to that which is right in his sight; without which none have part or fellowship in this business, in understanding and unfolding of the Things of God; and so I come to another exception.

Object 4. Suppose two men both alike endued with grace from God, and alike gifted by his Spirit, the one a learned man, and the other an unlearned man, which of these two should be chosen in the ministry of Christ in his Church?

Ans. The unlearned man, for these reasons: 1. Because "God respects no man's person (o):" Now if God should take the learned man, then he must be respected above the other for it, if he be right and due to be preferred, which is wickedness once to think him, for all are alike in that respect: But the Scripture tells us, that for good reason, that without any respect at all, he of his good pleasure, that no flesh should glory, hath chosen the foolish things

(k) Deut. xii. 32. (l) Prov. xxx. 6. (m) Pl. i. 21, 22.

(n) Acts viii. 22. (o) Gal. ii. 6.



the vile things in man's account, "he hath chosen the foolish things of this world to confound the wise (p):" Then if God hath chosen, let him have his own choice, it is meet he should, for his choice is the best; and the end why he hath so chosen, is, "that he might confound the wise," and so "fulfil his Word," as Paul exhorteth; and thus he chooseth, not only for salvation, but for migration, the foolish in man's account: Paul it seems was so foolish in theirs and others account in his administration of the Word, as they could scarce suffer it; and this sense must needs be good, if the place be understood of God's voice to salvation only, which cannot be the meaning; because, as we may see, Paul's argument is "preaching the Gospel (q)," going onwards in opposing the wise and Disputer of this World, to them that were not such, and comes to declare among whom it was that the Lord made his choice, and that was among the foolish in the world's eyes: But as we said before, take the other for the sense, and the point remains the same, because, that of such as God chooseth to salvation, of them he chooseth ministers; and for salvation, it is granted, he chooseth the foolish; then it must needs follow, that out of the foolish he also chooseth ministers.

Secondly, And this indeed is most suitable to the Gospel, which is itself simplicity (r), and appears to the wisdom of man so to be, that it is not meet, our Saviour saith, to put contraries together, as new piece into an old garment, nor new wine into old vessels, "but to have all things suitable (s):" Therefore seeing the Gospel is simplicity, therefore it is meet he should have foolish ministers in the wise world's account; yea, and in his servants too, whenas they see as man sees, and not as doth the Lord (t)." For thus it was said to Samuel, the Lord's prophet, whenas the Lord sent him to the house of Jesse, to anoint him a king, he seeing as a man doth, he said, "Surely the Lord's Anointed is before me;" but we find that the Lord corrects that, and tells him, it was not so, the most unlikely man, and the unthought of one, was he that God had chosen to himself; and so it is here, we are not to see as man sees, but as the Spirit directs us.

Thirdly, God chooseth these things in opposition to others, to the wisdom of man (u): When the council perceived Peter and

(p) 1 Cor. i. 29. Isa. xxix. 13. 1 Cor. i. 19.

1 Cor. iv. 10. 2 Cor. xi. 1.

(q) 2 Cor. xi. 17.

2 Cor. xi. 3. (r) 1 Cor. i. 25. (s) 1 Sam. xvi. 6, 7.

Acts iv. 13.

and John were unlearned men, and without knowledge, they were willed and were amazed: And so saith the Apostle, "He catcheth the wise in their own craft (v):" They think that all knowledge is in their breasts: now the Lord he comes and makes fools wise: and so catcheth them, manifesting that their thoughts are but vain, thinking that the wise are those that God hath chosen, for it is so, for "He hath chosen the Foolish to confound the Wise;" and therefore such as are godly wise, should choose God's Wisdom, by the world's foolish things for his servants, before the World's wisdom: and so I come to another Exception: which is,

Object. 5. If it be sanctified, it must needs be a good help to the right understanding of the Truth.

Answer. It is true, if it be sanctified, so it is: but how, or where doth that appear, that ever it was sanctified? Hath not the Lord long ago told us by his prophet, and wished us to behold it, "That he would do a marvellous Work;" and then he doubles it again, "even a marvellous Work, and a wonder (w):" and then all comes to this, "that he would cause to perish, and destroy the Wisdom of the Wise, and cast away the Understanding of the Prudent;" and here if we could see, we might all of us stay our wondering at this strange Thing, and consider the Lord tells us, "it is a marvellous Work and a Wonder;" and so our wondering and marvelling how these things come so to be, is but a fulfilling of God's Word: and we might rest in it and see in the next words, that it is a woe to the land for the former abuse of the same; and so now, as Malachy saith, that he would "Curse their Blessing," and that "he had done already (x):" to both which agrees the Apostle from Isaiah, and concludes also, that "God hath destroyed it (y):" and in another place tells us, that it is "enmity with God (z)." How shall we dare say then, it is sanctified, whenas so plain a Curse is on it, that we are wished to beware of being spoiled by it: Now are we wished any where to beware of being spoiled by that which is sanctified to us, in a spiritual way? Now these things can be sanctified farther than they are of use, and that is but in a worldly way; for spiritual use, they be accursed from it.

Object 6. Now another Exception from these things is minded, is, That by this all Human Learning seems utterly to be condemn'd (a).

Answer, that it follows not, because it is not to be allowed

(v) 1 Cor. iiii. 19. (w) Isa. xxix. 14. (x) Mal. ii. 2.  
(y) 1 Cor. i. 19. (z) Rom. viii. 7. (a) Col. ii. 8.

in way, that therefore it is not of any use; for I do acknowledge  
itself to be a good thing, and good in its proper place, which is  
the repairing of that decay, which came upon Man for Sin; for  
it is of good use, for the repairing of that Loss, and so fit for  
Jesmen, Physicians, Lawyers, and Gentlemen; yea, all Men for  
as they can attain to it, are as Men beyond and above others that  
without it, yea, and beyond all other excellencies that this World  
afford, but bring it once to be a help to understanding the mind  
of God in the Holy Scriptures, and there it is detestable filth, dross  
and dung, in that respect; and so good for nothing, but to destroy,  
because men to err (b), as we have seen before: It fares with it,  
perceive it both with fire, keep it in the chimney, and it serves  
a good blessing of God, for good and necessary uses, but let it once  
come into the roof of the house, and it destroys all, because it is not  
in its proper place: so it is here for this thing among men; for hu-  
man and worldly employments it is good; but bring it once to the  
teaching of the Gospel, and it will be found to be the spoiling of  
right understanding thereof.

and yet further; so far do I acknowledge tongues to be of use,  
to yield us the translation of the Scriptures, out of one language  
into another, without which, we that are unlearned, could not come  
to have the letter of the Word, and so far there is a necessity of its  
that use; but that man which can so do, is ever the more able to  
understand the spiritual meaning of the word thereby, that I deny;  
withal do affirm, that an understanding man, may through the  
gift of the Spirit, know the mind of God, which the other may  
not reach unto, according to that saying of our Saviour, "To you  
is given to know the Mysteries [the Secrets] of the Kingdom of  
Heaven;" to you his simple Disciples, it is given, but to others, the  
learned Scribes and Pharisees, it was not given: But in this case it  
is as it did with those that built Noah's Ark, they made a  
box of safeguard for others: but were drowned themselves: So  
men may prepare a good help for others, but themselves lie  
wrecked without the benefit of it. A lantern, you know, is of  
use to contain the candle, but let one carry it in a dark night,  
it will do him no pleasure without a candle lighted in it; of the  
same use is the letter of the Word, it is but a lantern or candle  
without light. Now the Spirit is the light of the letter, and so says  
the Apostle (c); such men then, in that respect, may be a help to o-  
thers, and yet when all is done, be but callaways themselves, seeing  
we have before, seen the Egyptians and Babylonians in this kind

(b) 1 Tim. vi. 21.

(c) 2 Cor. iii. 3.

of learning to excel; and it is none other blessing than what the Pope, Cardinals, and other professed enemies of the Truth (as all for the general confesse them to be) have in as great a measure, and beyond many others that profess to know the Truth, and stand stiffly for the same as a special help to understand the true meaning of the Word, in the Word; which if it be so, then by their own grants they have the advantage of them, and so are to be revered of themselves, and have more knowledge in it than they: so then they are to acknowledge their error, in counting themselves wise above what is meet, or else must be forced to confess, that that learning is inavailable for finding out the Mind of God. Neither for all this, would I have any to conclude of me as some affirm, that I hold all Learned Men to be excluded from the spiritual meaning of the Word, God forbid; for,

I ho' the Apostle says, "Not many," of several ranks, yet in Faith not, there is none, but yet, "Not many (*d*):" There was one Joseph of Arimathea, one Nicodemus, one Deputy Sergius Paulus, a prudent man, and divers of the Priests. But this was not usual for it is hard for such men to entertain the Truth: God's ordinary way is among the foolish, weak, and vile; so that whenas the wise, rich, noble, and learned come to receive the Gospel, they then come to make themselves equal with them of the lower sort, the foolish, vile, and unlearned, for those be the true heirs of it: and therefore it was not in vain that James said, "Hearken my beloved brethren, hath not God chosen the poor?" he well say that the rich and carnal were dull of hearing of this matter, but yet he tells them, "God hath chosen the Poor of this world to be Rich in Faith;" and upon this consideration it is, that he wisheth the "Brother of high degree to rejoice in that he was made low;" that is, brought in his mind and account, equal with the poor, accounting himself never the higher for any such excellencies: and so the "Brother of low degree to rejoice in that he is exalted (*e*);" that is, that he was "made a King and a Priest unto God (*f*);" and was set in heavenly places with Jesus Christ: so as the one is made low in respect of any fleshly confidence he hath in such things, the other is exalted being outwardly poor, by being in Christ Jesus; and so they both meet in one: but now by reason of the "smoake that is risen out of the bottomless pit, and that the Devil is cast out of Heaven, and

(*d*) 1 Cor. i. 26. Mark xv. 34. John iii. 1. Acts xiii. 7. Acts vi. 7. 1 Cor. i. 27, 28. James ii. 5. with Mat. xi. 5. Rom. xii. 26. Isa. lxi. 1. James ii. 5. (*e*) James i. 9, 10. (*f*) Rom. i. 6.



Angels with him to the Earth, which Angels were the fallen  
 that he drew after his fall," that now he hath by reason of  
 his fall hatched since a Religion in the world, as that he would  
 be the Wise, the Rich, the Noble, the Learned the only ones, and  
 the Poor must be beholden to them, whereas this is like himself  
 exactly, to oppose Jesus Christ, so, as that we may truly say with  
 the Prophet, " Lord, who hath believed our report ? or to whom  
 the Arm of the Lord revealed ?"

Object 7. But it is yet farther objected to be the manner of such  
 cannot themselves attain to that excellency that is in another, to  
 surpass that in them, that so they might advance themselves

Ans. This I confess is a carnal course, that such as are them-  
 selves fleshly are subject to take, and it may as well be my fault as  
 other's ; but yet I profess in the presence of the Lord, that I do  
 allow myself in any such course, neither doth such an excep-  
 tion as this beset a man that is led by the Spirit of Truth, for to  
 be against any servant of God, that professeth opposition to such  
 things, as professing to be led thereto by the Word and Spirit of  
 Truth, for it savours strongly of the flesh, and is too suitable to the  
 device of reprobates, whose practice is to take things in the evil  
 part, whereas love, by which all the saints should judge, judges the  
 part of things, till while it can espy any cause so to do. And for  
 lifting up of myself, to be sure if I so do, God's word it is,  
 he " will pluck the Mighty from their seat ;" and then you  
 may be sure, that according to his Word my fall will be far greater  
 than my exaltation can possibly be, and therefore it were best for  
 such as so conceive, to commit the judgment to the Lord, and  
 themselves judge nothing before the time, nor speak no more pre-  
 sumptuously ; let not arrogancy come out of your mouth, for the  
 Lord is a God of knowledge, and by him enterprizes are estab-  
 lished. But yet after this manner of reasoning, carnal men may  
 throw the whole Gospel. For whereas the Scripture shews that  
 Jesus Christ was " without Form, or Beauty, or any such thing,  
 therefore he should be desired ;" the carnal man will soon say, no  
 but such a one would be so foolish as to part with honours,  
 riches, credit, and such like, to endure so much sorrow, and need  
 and whereas the Apostle saith, that " He took on him the  
 form of a servant (g)," they would soon answer, and good reason  
 because he could not be a master : and whereas it is said,  
 he chose the Poor," they will say, he must needs do so, for  
 the Rich and Wise would be so simple as to follow him :

C 3

(g) Phil. ii. 7.

and whereas he saith, "Love not the World, nor the things in it," good cause why, will they say, for such fools know not how to get it, or else, to be sure, they would love it as well as others. And thus have I given you a glimpse how that by this manner of carnal arguing, we might overthrow our own salvation, and fall down in the very vale and shadow of death, as full of darkness; and this argument is destitute of truth.

And thus having answered to such exceptions as I know are made against this Truth, I come now to such uses as it shall afford us. The first is,

Use 1. To discover to us, the depth of the "Great Woe" (b) that the world lies under, set forth and revealed to us, in which the Word of the Lord is fulfilled, and men see it not; and thus you know the Scripture in sundry places makes the depth of Judgment, as in Hosea, Ephraim is said to "have here and there gray Hairs; and yet he saw them not: and in this we know the strength of that great Judgment, that Men should confidently take Lies for Truth (i); this is there made the depth of their woe. And the like is manifested elsewhere by the same Apostle, declaring that though they speak Lies, yet they were so seared in their consciences, as that they felt, nor feared no danger that they were in, no more than the man that lying drunk did, tho' he lay sleeping on the top of the mast, and so ready to be drowned, yet he feared it not (k); and yet such is the case, the sun and the air being darkened their condition must needs be woful; and yet thus the case of the inhabitants of the earth, that they cannot be brought to believe but that they are in a very good case, tho' "the Light of the glorious Gospel, which is the image of God, doth not shine upon them," as saith the Apostle (l). Now that by which the sun is said to be darkened, is the smoke of the bottomless pit, and that we shall find to be the glory and the power of the false church called by the name of the bottomless pit. And that this may better appear, we find many places in the Scriptures manifesting the Glory of God, and his Power, to be his Smoke (m). Not because God hath Smoke in his Temple, so hath God's adversaries in his Temple also, or rather, his Bottomless Pit: After his Smoke in Rev. ix. 2, 3. there follows Power, and if you look into the 7th, 8th, and 9th verses, there is their Glory; and it doth farther

(b) Rev. ix. 1-11. (i) 2 Thes. ii. 11. 1 Tim. iv. 2.  
 (k) Prov. xxiii. 34, 35. (l) 2 Cor. iv. 4, 6. (m) Isa. vi. 4.  
 2 Kings viii. 11, 12, 15. Rev. viii.

at by the 13th chapter and the 3d verse, that it was so great  
er and Glory, as that all the World wondred, and adnired  
nd yet this Jesus Christ accounts a great Woe and Plague to  
(n): now part of this Woe, I believe, is this Learning which  
ave here in question: for, as we have before manifested, the  
ight of the Gospel of Jesus Christ allows not of it, for the  
y of Christ's Doctrine is, that it is of the Spirit's Teaching;  
when we behold the Glory of the Lord in the most perfect mea-  
so as we are 'changed thereinto from glory to glory (o)'; yet,  
from the Spirit of the Lord, seeing that he is the promised  
forer, that is to teach us all good things belonging to our  
edion.

hen it must needs follow, that this is a smoky power and glory,  
ing from the Kingdom of Satan, and so a part of the Tail, that  
Dragon drew the Stars withal after him (p): And hence comes  
pafs, that now instead of the Spirit's Teaching, according to  
r's Prophecy here are a Generation that do arise, which 'pri-  
bring in damnable errors (q)'; and so, for that end, "having  
aken the Spirit of Truth, they speak Lies thro' Hypocrysy (r)."  
aul also witnesseth they should do, pretending now, that the  
and right way for understanding the Scriptures, an<sup>d</sup> Mind of  
l, was, that Men for that end must learn a part from others, only  
that Work, and so to be taught in Tongues, and diverse Lang-  
es, and have their Wits exercised in Arts and Sciences Human.  
so such a flourish bears this in Man's conceit, as that it seems  
only way that can be for a Man to be made fit for this Work:  
at before, while the Angels kept their station in Heaven, the  
it's simple Teaching was judged sufficient, without these things,  
his Work, they now being fallen from thence to the Earth, and  
ing 'the Key of the bottomless Pit (s)', thence, it being open'd,  
arise up Plato and Aristotle, and a multitude more of Hea-  
Philosophers. These are the four Angels that stand on the  
Corners of the Earth, holding the four Winds that they should  
blow on the Earth, neither on the Sea, neither on any Tree (t),  
eing those that have the whole power of preaching in their hand,  
suffering any to blow but who they please, and so do withhold  
"Truth in unrighteousness," declaring thereby, that they are  
nder the wrath of God (u);" and they seem to yield that these

Starry

(p) Rev. xvi. 10, 11 (q) 2 Cor. iii. 12. (r) Rev. xii. 4.  
(s) Jer. ii. 21. (t) 1 Tim. iv. 2. (u) Rev. ix. 10.  
Rev. vii. 2. (v) Rom. 2. 12.

Starry Principles are more fit to open the Mind of God, than Spirit can do; whereas before, when the perfect Teachings of the Holy Spirit was in force, these Men, of all others, were, by reason of their Learning and Wisdom, the most unfit Men in the World for the receiving of the Truth, and is it not so yet, for all the glorious Sun light of the glorious Gospel of Christ, which these Men profess they have these black smoky Principles still so stilly stood for, as if there is no removing of Men from the high conceits they have of them: And doth not this sufficiently declare, that, as the Apostle saith, "God hath blinded the Minds of Men, so as they cannot see (v); but are so much the blinder, because they say they see (w). And hence came it to pass, that I, for mentioning Plato and Aristotle, and such like, was demanded how I came by the knowledge of that, if not by Human Learning, with contempt cast upon it, if that which I had from them, being Human Learned Men, was itself sufficient to overthrow the matter which I had there delivered."

I answer'd them, as I do still, it was none other but as Paul mention'd to the Athenians, their own Poets (x): and yet for all this he was as great an enemy to Human Learning as I, and greater too. And it is to be minded, as I have before declared, that I do not oppose the Knowledge of Human Things, nor yet deny, but that we may be acquainted with their sayings, as the Apostle himself, our Saviour was; yea, and that sometimes we make use of them to an occasion requires, as I have done here, tho' sparingly, and but seldom, and when it is, that it is of great use, as it was at those times that Paul did use them (y), and no more, than I remember, all the Scripture. Now this you see the Spirit teacheth, and therefore it cannot properly be called Human Learning, especially in that Sense that I have to do withal, which is to oppose that which is maintained to make Men sitting to open the Mind of God in the Word, which is by the learning of Tongues and Arts, as of necessity; whereas this is used but by the by, and not to find out the Truth with: but it being sufficiently before proved by themselves also, is the Spirit's order to gain their acknowledgment of it, and that by no other Learning, but what every Man without any Scholarship (as ye call it) may attain unto, whereas that that is so much gloried in, is that a Man is able aptly to speak according to Art and Knowledge in the Sciences: and this is it by which Men yet still are hardened and bred up, and this I believe was the means of bringing in

(v) 2 Cor. iv. 4. (w) John ix. 41. (x) Acts i. 7.  
(y) Acts xvii. 29. 1 Cor. xiv. 33. Tit. i. 12.



abominable Errors that the Earth hath drunk in, both in Doctrine and Practice, and so have occasioned those noisome Lusts that Men in perdition ( $\alpha$ ), that the Man of God is to fly, as besting the tail of the Dragon ( $\alpha$ ); and suiting with this great which is farther manifested, by comparing the Ministers of Christ, and those together.

Now what Marks they are known by, you may read in 2 Cor. vi. the 3d to the 11th verse, where, as in a looking glass, you may hold the true picture both of the one, and of the other; by them approve ourselves as the Ministers of Christ, and give none occasion why our Ministry should be reproved, saith Paul; "in much patience, in afflictions, in necessities, in distress, in stripes, in imprisonments, in tumults, in labour, in watchings, in fastings, by pureness, knowledge, by long suffering, by kindness, by the Holy Ghost, love unfeigned, by the Word of Truth, by the Power of God, the armour of righteousness on the right hand, and on the left, honour and dishonour, by evil report and good report; as doers, and yet true, as unknown, and yet known; as dying, and behold we live; as chastened, and not killed; as sorrowful, and yet always rejoicing; as poor, and yet making many rich; as having nothing, and yet possessing all things." These ye see are the marks which Paul approves himself, with his fellow labourers, to be Ministers of Christ; now, the quite contrary may be read in those that profess themselves so to be; they disprove themselves to be Ministers of Christ in all these things: Where is their patient dealing with the contrary minded, as Paul saith the Servants of Christ should do ( $\beta$ )? And where are their afflictions which they suffer with their necessities and distresses? Are they not for the most part full of all outward necessities? What are they in distress for? How many stripes do they suffer, or shall have need so to do, be they so obedient of their Canonical Obedience? How many, nay, where are their imprisonments that they suffer, or at least need so to do, if they live according to their own Law? And for tumults, they are far from abiding any, as that they are far more ready to make war against others, than to endure them themselves; and for their stripes, which what he means, you may perceive by 1 Cor. iv. 12, that to be sure they are guiltless of; and so for their watchings, fastings, and all the rest being duly considered of, we may read quite contrary fulfilled in them, so that of necessity there will be as vast a difference, as is betwixt light and darkness, and those

(a) Rev. xii. 19. 1 Tim. ix. 12. (4) Rev. xii. 4.

(b) 2 Tim. ii. 24, 25.

those persons more fitly suiting that description belonging to the Ecceffs (c) than this description of the Apostle (d), so far are they from what they pretend themselves to be, as that the Words of the Prophet come truly to be fulfilled in them, that their "Wisdom as their Knowledge perverts them (e)," or causes them to err, and the Wickedness they trust unto; and this is it that lifts them up on their own conceits so far, that they think in their Hearts, and like not to say also with their Tongue, that they are for the Ministrations of the Word, and none else; and the Lord saith, that their Wisdom and Knowledge is the cause of this their error; and they say, it is the means of right understanding: now whether it is to be believed God or they, let all judge, especially when we see, that the Lord himself is against them for it; in denying others he denies them saying, "Therefore shall evil come upon thee, and thou shalt know where it ariseth, &c." All which declares the depth of the Woe they ly under: for is not this a woful Thing, that, of that which God hath made a Curse, Men should make a Blessing, and that against his Will; and say that his Mind cannot be known, what can be more against him?

In the next place, that being so, that Men taught by God's Spirit are thro' it sufficiently made able to know his Mind in the Word, then it teacheth us not to account any Man any whit the nearer to understand the Scriptures by any Human Excellencies, but rather let us be suspicious of him that hath them, for the same, especially if he make use of them in those things: for, as we have seen, they are dangerous to be leaned unto. It is high time that now we should all awake from sleep, and watch in the Spirit, and so let the Lord have all the praise and glory of his own Grace, "Not unto us, not unto us, but to his Name be all the glory, seeing it is He only that doth great things (f)."

Also it may teach all men to cease pining of their Faith on the sleeves of learned men, for there is no good cause why they should so do; but to see with our own eyes, seeing that the Just is to live by his own Faith, and to believe what the Lord hath said, which is, that he hath hid those Things (g), [that is, the Mysteries of the Gospel, among which this which now is declared is one] from the Wise and Learned; and this I verily believe is the whole Doctrine of the Gospel, and which hath against it the Wise and Learned, opposing and denying of it to be so, and so confirming the words of our Saviour; therefore need we not to wait for the

Witness

(c) Rev. ix. 7—11. (d) 2 Cor. vi. 3—11. (e) Isa. xlvii. 10.

(f) Rom. xi. 39. (g) Luke x. 21.

ness to it; but to be glad, and rejoice to see his saying made that He will reveal them to Babes; that is, simple Things in World's eye and account, and with this consideration to overcome all contempt that can be cast on us for the same: For so it is with Men, that they judge that nothing is hid from such and such, whereas we are to expect the fulfilling of the Prophecy of Ezech. xlii. 15, that the "Lord will cut off the Names of the Idols, and of the Unclean Spirits of the land, and that while they prophesy, their Father and Mother that begat them, shall run them through with the word of the Spirit, and say, Thou shalt not live, because thou hast lied in the Name of the Lord (4);" and then shall they be ashamed of their vision; and it then shall be known, that their Gifts, by which they are known to be Ministers, are Gifts of deceit; and at that day such Prophets shall be ashamed of themselves, as that they shall disclaim themselves for very shame, and in any relation to such Prophets, as there the Prophet is, whereas their nearest Friends, with contempt, shall refuse to hear them, and run them through, saying, "Thou toldst us lies in the Name of the Lord (5);" such light it seems shall then appear, as that they themselves shall count him no Prophet, that is made so by Man's Teaching. Now this Teaching in question, is but Man's Teaching, and therefore when the clear Light appears, they shall be ashamed of it, tho' now they prefer it.

Use 3. This consideration also ministers matter of thankfulness and joy on our parts, for his exceeding Kindness towards us in Christ Jesus, for that he is pleased to reveal these great Mysteries in such mean and simple Things as we are, whereas he conceals them from the Wise and Prudent (4); This use Christ Jesus himself makes, and gives us to understand the true cause why, and how he makes not any Excellency in them, more than was in Adam, but only according to the Nature of the Gospel, the good Nature of God, which is indeed the only ground of our Happiness: and blessed must needs all those be, who can with our Satisfaction truly conclude with the same. And so I come to the next use; for having found out who are the Learned Men that Peter intends, even they that are Taught by the Spirit of God; it must needs follow, that they who are not such, are the perverters of these and all other Scriptures, to their own destruction; and so this is another observation.

That such as are destitute of the Spirit's Teaching, tho' furnished

Zech. xiii. 2, 3. (1) Zech. xiii. 4, 5. (2) Mat. xi. 29.

nished with Human Learning, are the perverters and written these, and all other Scriptures, to their own destruction.

The Truth of this conclusion, appears plainly confirmed to in the Pharisees, as our Saviour declares in many particulars plainly discovering the blindness of these Learned Teachers in esteeming and preferring of Things less in themselves, as such as were far greater, as the proportion is made betwixt "Gold of the Temple, and the Temple; and the Altar, and which was offered thereon (*m*).<sup>1</sup>" and so blind were they, they counted that most Holy, which the Temple and the Altar made to be Holy; and the same elsewhere appears, that for their Learning, they taught directly against the mind of God his Word (*n*).<sup>2</sup> We may see the same farther commended to in the case of Barjesus (*o*), one full of all subtilty in this but a turner from the Faith, and not to it, and a perverter of Strait Ways of God. The like is to be observed in those of whom Paul speaks, that would be Doctors of the Law, and "yet knew not what they said, nor whereof they affirmed (*p*).<sup>3</sup>" so Wise Human Learning did help to make them.

Reason 1. Now from the Word of God, good Reason may be Observed farther to confirm this: As first,

Because nothing but the Spirit of God can bring any to the Knowledge of the Word of God; and so saith the Apostle: "We have received the Spirit of God, that we may know the things which are given us of God (*q*).<sup>4</sup>" and Peter tells us, that "No Scripture is of any private interpretation (*r*).<sup>5</sup>" but in opposition to that, the Apostle sets the Spirit, and opposes it to the Will of Man, and declares, that the Spirit's interpretation, where it is, is a public Interpretation, and not private; and that Men, tho' endued with great Learning, having not the Spirit of God, can give but a private interpretation, according to the Apostle's intent, let Men judge what they will, tho' it be the Pope, and all his Councils of Cardinals and Bishops, and the rest of that learned rabble: yet being destitute of the Spirit, can give but a private interpretation according to the Apostle's Mind; whereas, if a Man have the Spirit of God, tho' he be a Pedlar, Tinker, Chimney Sweeper, Cobler, he may, by the help of God's Spirit, give a more public Interpretation, than they all; for as Paul saith of Love, the

(*d*) Mat. v. 21. (*m*) Mat. xxiii. 16—19. (*n*) Mat. xv. 3—7. (*o*) Acts xiii. 6. (*p*) 1 Tim. i. 7. (*q*) 1 Cor. ii. 12. (*r*) 2 Pet. i. 20, 21.



be said of the Spirit. Tho' Men did speak with the Tongues of  
and Angels, and knew all Secrets, and had all Knowledge,  
this is but as a sounding Brass, or tinkling Cymbal, without  
Spirit (d).

Another Reason is, because this was one end of Jesus Christ's  
coming into the world, that they that see, might be made blind (e).  
This clearly appears in the Pharisees, those learned wise Men,  
counted the common People as accursed, because not knowing  
Law, and they themselves seeing, blessed ones; and therefore  
they, "Do any of the Rulers or Pharisees believe in him (u)?"  
Touching, that the Rulers and Pharisees must needs know the  
Truth, whereas these were blind Guides, as our Saviour saith, and  
though they took notice of that he so accounted them; and so also  
of those that were blind in Man's sight, as was the blind Man there  
spoken of, he sees the Gift of God, and believes in Jesus Christ for  
salvation (v); and yet they refuse the Knowledge and Light of  
the living Man, and upbraid him for being born in Sin, and for  
coming about to teach them, scorning that such learned Men as they  
were, should be taught of such as he was, though Jesus Christ had made  
them learned, and given himself for him.

Another Reason is rendered out of the Words:

Reason 3. Because such are unlearned and unstable ones: for  
before we have seen that such Persons are destitute of the true  
Learning, so also are they in an unsettled and unstable condition,  
as the Prophet witnesseth, that the Spirit is the establisher;  
how can they be rooted and established in the Faith, according  
to the Apostle's saying, seeing they are not founded on the Rock  
of Jesus, but on the Sands of Human Learning, arising from  
only Mind, destitute of the Spirit of Truth, for they have not  
the Truth in Jesus (w).

Reason 4. Again, it must needs be so, that such must pervert  
the Scriptures, because it is impossible for them to go beyond their  
Principle: Now their Principle is Error, as the following Words  
show; and by it they are guided and led, even the whole heap  
of them, as big as it is; and these shall satisfy Men's Lusts, and  
draw them from the Faith unto Fables, as the Apostle long ago  
foretold (x) for such as are themselves of the flesh, turn all  
things to foolishness, for that is it which they favour: for to the  
flesh all things are unclean, their Consciences being defiled, as

1 Cor. xiii. 1, 2. (f) John ix. 39. (u) John vii. 48.  
John ix. 40. (w) Col. ii. 9. (x) 2 Tim. iv. 4, 5.

whence the Apostle (y) : Hence was it, that whereas our Saviour bid the Jews to destroy this Temple, meaning his Body, the themselves being carnal, understood him to speak of the Temple Jerusalem : And so the Capernaite, whereas Jesus Christ tells him He will give them of his flesh to eat, they being carnal, can bear it, and all because they are destitute of the Spirit, for it is in a Spiritual Sense that he intended it (x). And the like is to be seen in Nicodemus a Pharisee, and so a learned Man, being Teacher, and a Ruler of the Jews, this Man, for all this, when Jesus Christ tells him that "He must be born again, otherwise he cannot enter into the Kingdom of God," he seeing no further than into the Natural Birth, demands how that could be, "For a Man, when he is old, should enter into his Mother's Womb and be born again," To declare was he of the Spiritual Meaning of the Mind of Jesus Christ in his Word.

Another Reason included in the Word, is,

Reason 1. Because such Persons are usually Vessels of Wrath prepared to Destruction : therefore they drive off the favour to which themselves belong. The Gospel is the "favour of life in them that are saved, but is the favour of death to them that perish." Yet would I not from hence have any to conclude, "That Salvation to learned men, is some in effect have affirmed (as I hear) of me, for the Scripture is against it, as is already cleared from the Apostle, though they are not many (a). But this for certain is the worst Work that a carnal Man can undertake, to meddle with the Scriptures, seeing that he abideth in it, and that to his own destruction, for the Word is a Sword of two Edges, which whosoever that is carnal meddles with, it runneth into his heart, to harden it against the day of wrath. And so I conceive the point is clear and plain, that Men without God's Spirit, though furnished with Human Learning, do use the Scriptures to their own destruction."

Objection 1. But here it will then be demanded, how shall we know whether we have the Spirit of God, or the Spirit of Error?

I answer, That the Spirit of God is a sufficient Witness to us, (seeing that the Spirit is Truth, Now this agreeing, as it doth to the Word, which not any other Testimony of itself, because the Witness of God, and that is the greatest, as saith John, "The Spirit beareth Witness (b), for the Spirit is Truth: And hereby we know that He abideth in us, even by the Spirit he hath given us (c)."

(y) Tit. ii. 15. (x) John vii. 53, 60, 63. (a) 1 Cor. (b) Rom. ii. 5. (c) 1 John v. 6. (d) 1 John iii. 24.

text, it is to be known by its Operations and Works; as first  
 of spiritual Things. " They that are after the flesh, faith  
 Apostle, favour the things of the flesh; and they that are after  
 Spirit, the things of the Spirit (c)." And again, " The Spirit  
 e for righteousness sake," and is said to be of a quickening and  
 an solvening nature for righteousness. The Fruits of it are  
 manifested in other places (f). Now these Things being  
 d to us, do witness for God against Error, tho' it should set  
 up with never so high a hand. And yet here (methinks) I  
 the worldly Learned Men saying to me as did Zedekiah (e),  
 n went the Spirit of God from them, so such as I speak of  
 his I answer, that with Zedekiah, such persons do but beg the  
 tion, and take for granted, like him, that which they never  
 for that could never depart from him which was never with  
 therefore tho' he were great, and his companions many, as is  
 d (f), and that Micajah was but one poor Prophet alone, and  
 of the King, yet he had the Spirit of God, whereas all the  
 were led and ruled by the false spirit; and tho' Jesus Christ  
 is learned ones cannot be believed by the great and honourable  
 Prophets of the World, but by Zedekiah's (shall be smitten on  
 cheek, when by them this Question is demanded of the Lord's  
 hers; yet this answer may be given them, that whereas they  
 to hide themselves in tears, and to be ashamed of their Vi-  
 and that the seven last Plagues came to be fulfilled, spoken of  
 Revelation (i), then they shall find the truth of the Testi-  
 that is born against them, tho' in the mean time the Servants  
 of the Lord are committed to prison, there " to eat the Bread of  
 tion, and drink the Water of Affliction," for their Testimony.  
 2. But tho' it be granted that Human Learning is no  
 to understand the Mind of God, yet is it not useful to furnish  
 words to express ourselves in the delivery of the Gospel?  
 answer with Paul, that the whole " Scripture is given of God  
 profitable to make the Man of God absolute, and thoroughly  
 ed to every good work (f)." Whence I conclude, that if  
 Scripture be perfect and absolute for every good Work, then  
 for that, in that then there is no need of Man's Wisdom  
 up the Ministers of God. And so saith the Apostle, that he  
 ed the Gospel " not with Wisdom of Words (i)." If not  
 Wisdom of Words, then I conclude, they were needless, and

(c) Rom. viii. 5. with 10, 11. (f) Gal. v. 22, 23.  
 (e) Kings xxii. 24. (i) Kings xxii. 6. (i) Rev. vi. 1.  
 (f) 2 Tim. iii. 16. (f) 2 Cor. i. 17.

So much the next Words declare: "Lest, faith he. I should make the Cross of none effect." And again, "I, Brethren, faith when I came unto you, came not with the Excellency of Word or of Wisdom (a)." shewing us the Counsel of God, but free himself from it, saying that his Preaching stood in the inward Speech of Man's Wisdom, but on the contrary, "in the plain of Peace and demonstration of the Spirit." And tho' in all this, we would think the Apostle had said enough in this Matter for manner of delivering of the Truth, yet for all this he hath done with it, but minds it yet again, saying, "Which things we know them, so we also speak, not with Words which Man's Wisdom teacheth (a)." And so again, slightly passing over Words of the false Teachers, as not worth the knowing or regarding, therefore he saith, "When he comes he will know, not the Words, but their Power (c)." And so again, he condescends to the false Teachers so far, as to confess, that "He was rude speaking, but not so in knowledge (d)." By all which places, plainly appears, that Man's Wisdom is to be rejected, even speaking the Word of God, and that none are to affect any Excellency that way, but to content themselves even with the use of the natural abilities they have, without any art or skill in learning.

Object. 3. But Apollo is said to be "an Eloquent Man, mighty in the Scriptures, Acts xviii. 24.

Ans. And so doubtless was Paul and Moses, and those mentioned in Acts xix. and yet as I have before manifested, that when all these came to receive the Faith, they forsook and contemned all that; so I believe was it here with this Man, that when he came to be taught farther in the Knowledge of Christ, that then became more and more suitable to the rudeness and simplicity of Preaching the Gospel, as well as Paul, for never afterwards we read that he was commended by that Term, for such manner of Excellency was proper to the Law, and not to the Gospel any degree. But secondly, take it for granted, that he possessed in his Eloquence, yet it appears that it was such as he had obtained by being mighty in the Scriptures: And this also fully justifies a former Answer, that the Scripture alone is sufficient to furnish us with Expression. So now the Point remaining is, That Men destitute of the Spirit, having Human Learning, pervert the Scriptures to their own destruction. This in the place may teach

(a) 1 Cor. ii. 4, 5. (b) 1 Cor. ii. 13. (c) 1 Cor. ii. 14. (d) 1 Cor. xi. 17.



## The SPIRIT'S TEACHING.

le 1. All Men, that are without God's Spirit, how Wise and good otherwise they seem to be, to beware of meddling with Scriptures; it is the worst Work that possibly they can undertake, for in so doing they meddle with that in which they have no skill, and so wound themselves; for it is "A sharp Two Edged Sword" and they having no skill to handle it, to be sure it will seriously wound them to their own Destruction; but seeing this is so, as that they have neither Ears to hear, nor Hearts to understand it, therefore I will pass on to

le 2. In the next place, take notice, that such Persons without God's Spirit, whatever they be else, yet they are both unlearned and unstable Men, according to the Mind of God, so the Unlearned is called by Paul an Unlearned Man (1); and so much it James tells us of a Rafters Man's inconstancy, that he is as a wave, and is unstable in all his ways of Religion (2). Indeed wanting the Spirit to establish him, he is driven hither and thither of every blast and breath of Man's Willdom, and so Experience, without any more Scriptures, daily proves our change of Orders and Ordinances of Religion. How soon we have many wise worldly Learned Men been of their stability being brought to yield to this or that; whereas the raging Waves of the Sea hath roared but a little, how have these Men fallen from their supposed Stability and Stedfastness? So that instances need not name, every one's small Experience can bring forth; but from all this there is given us to see the Scriptures held before our Eyes, for our Confirmation, and their justification.

le 3. Now in the next place, I will manifest in some few particulars, how these Learned Men, but according to Peter's intention, do pervert the Scriptures, making their interpretations as carnal as themselves; for whereas the Scriptures speak of Learning, and so by it do for the most part commend unto us Learning of the Spirit of Truth, as before we have seen from Text, and many other places, these Persons presently apply it to Human Learning, and the Texts are all by them twisted and perverted; and in this kind many instances might be brought. First concerning the Church, whereas the Scriptures authorize Christians to gather themselves together in Christ's Name, and to have the Promise of God's presence in so doing (3); they presently deny to be the intent of the place, and say it

(1) 1 Cor. xiv. 20. (2) James. i. 6. (3) Matt. xviii. 20.

is to be meant of two or three come together in performance of Prayer, or such like, contrary to the Scope of the place, which treats only of such as are in Church-Order, and have committed to them the Power of Binding and Loosing, with the Promise of Christ Jesus approving of the same by them; and besides, when in the Scriptures is Christ Jesus said to be in the midst of any hill Churches? And further, whereas the Scriptures speak of a Church, Temple, and House of God, applying these sayings to Believers (1), and such as are builded on Christ by Faith, they wrest and pervert, in applying these Titles to their Houses of lime and stone, calling them the Houses of God, and Temple for him to dwell in, tho' the Scriptures are plain to the contrary as Stephen declared to the council long ago, and that from the Testimony of the Prophet long before (u): And so our Saviour himself to the Woman of Samaria, denying for the time to come any such places as the Jews and Samaritans doted on; but tell her, and us, that Spiritual service in any place, as he saith himself should please him, tho' it will not give carnal men content. Likewise are not the Scriptures alledged frequently by these Learned Men, for the Nation and People being the Church of God, and for the same end, National Observances, as the High Priest was consecrated and set apart for the Services of the Church; and under him the rest of the Holy Priests, with their Holy Garments and Tithes, and such like for their Maintenance; and for this purpose the Scriptures alledge in a most plentiful manner, both from the Law and the Prophets, for the justifying of their Names, Orders and Administrations; whereas, if it be spiritually discerned, and the Scriptures not wrested nor perverted, it will be found true as Peter saith, that not every Nation, nor any more any Nation, but, "In every Nation, they that fear the Lord, and none other are accepted of him:" Whereas Christ Jesus himself hath told us that the Beast should have Power over every Kindred, Nation, and Tongue, and that the National Cities should fall, whereas Mount Zion, "the City of God, should never be moved," as saith the Prophet (x); and also the Apostle; by this it then appears, that all such Scriptures as are alledged for the Maintenance of a

(1) Levit. xvi. 11, 12. 2 Cor. viii. 16. Psal. cxxix. 13. Rev. i. 1. Rev. ii. 1. (u) 2 Cor. vi. 16 with Heb. i. 1. 1 Pet. ii. 5. Acts vii. 47, 48, 50. Mat. lxxvi. 1. John iv. 21. Mat. xviii. 20. Acts x. 14, 15. Rev. xiii. 7. Rev. xvi. 1. Psal. cxxv. Psal. i. Heb. xiii. (x) Rev. xiv. 1. Psal. lxxv. 6. Rev. i. 6. & v. 10.

Church, are perverted, seeing that long since the Lord hath  
 ed it, now accounting a Company of Saints in fellowship with  
 if, to be Mount Zion, that shall never be moved; and these  
 th made Kings and Priests to God: The like we may see,  
 Ministers of the Church, seeing that they were of old times  
 at Church, to be honourable Persons in outward Honour and  
 m; for their Names Priests, for their Callings above the rest  
 e People, a distinct Body of themselves; for their Apparel,  
 ent in their Administrations from other of the People; and  
 their Maintainance, by Tithes and Offerings (y): all which  
 respect to Christ, and were in him to have their End, as the  
 le declares (z), as being but Worldly Rudiments.

These Men, tho' they profess themselves Ministers of Jesus  
 t, and under the Gospel, yet Child-like, as under Tutors and  
 ernors, do yet observe these Things after the Rudiments of  
 World, and so suitably to the Gospel, cannot abide to approve  
 selves to be Ministers of Christ, by such Marks as his Word  
 s, as we have before considered; but they must be Men of  
 ur, and such as are distinct from others in their Apparel,  
 ainance, and such like (a); Dishonour, and Reproach, and  
 dness, and living on meer Alms, they cannot brook; but they  
 o far from working with their own Hands for their own Ne-  
 es, as the Apostle requires that the Ministers of the Gospel  
 do (b); as that they wrest the Scriptures of the Law and the  
 ets, hailing in as it were by the hair of the head the Scrip-  
 to speak for them and their delicious Living, sating like Dives  
 ously every day; whereas the Elders of Jesus Christ should  
 the Flock of God, not caring for it for filthy Lucre, but of  
 y Mind (c).

leaving these Things, and such as these are, which declare  
 to be more suitable for Moses and the Law, which tends  
 ith and Bondage, than such as are Ministers of Christ, and  
 Partakers of the Liberty of the Servants of God, I will  
 of some Things that are in difference among them and us.

Now know it is usually objected against us, because of our de-  
 re, out of the Words of Peter to our Saviour, being these,  
 lution shall we go, thou hast the Words of Eternal Life (d);  
 whence is concluded against us, if the Text be not perverted,  
 we, in leaving them, do forsake Jesus Christ, wherein they

1 Pet. ii. 9. (y) Gal. iv. 12. (z) 1 Cor. vii. 4. 1 Cor.  
 Acts ii. 35. (a) 1 Pet. v. 1. (b) 1 Cor. vii. 4. (c) 1 John. vi. 6.

take is for granted, that He is with them, and not with those who forsake them; whereas the Text is clear to prove, that the Words of Eternal Life are in Him, as Himself saith also: "The Words that I speak, are Spirit and Life (4)." And this who denies, that He that hath the Son hath Life, he that hath not the Son hath no Life: But let not the Text be wrested; yet what Pro is here that Antichrist hath the Words of Eternal Life, and yet there is no forsaking of him; and yet all that know wherein the difference lies, know that this is the Controversy, and how the these Persons, thus forsaking to go to Christ, and to the Word of Eternal Life, seeing that the Lord binds the Testimony, and set up the Law among his Disciples (5): In that till it can be proved that These leave Christ, and forsake the Words of Eternal Life, the Text must be taken for none other but to be perverted, as a Vail drawn over it to beguile the Simple.

Object. 1. On this same Head hangs another great Exception against us; which is, Where we had our Conversion (if we have any) if not among them; and so taking it for granted, that we had it among them, a great outcry is made against us, as if we had stolen their Gods, and done them great wrong; and for this purpose, this amongst other Things is alledged, that, that Church which is able to beget, is able to bring up.

Now, for Answer hereunto, it is to be minded, that Conversion doth properly belong to the Word of the Lord (6): Now the Word by which we are all Begotten, is the proper Portion of the Church of God, as diverse Scriptures declare (7). Hence there must needs follow, that whosoever are Converted to the Lord, these by virtue of their conversion belong to the true Church, in case as it is before said, the Word is hers, and therefore they are to cleave to her, and forsake the Place, where they were Converted, and thus for this Reason, because the Lord himself is said to say, when he visits the People, that this Man was born there, that is, in Sion, the Church of God, tho' that the Man were Converted in Macedonia, in Babel, and Palestine, yet the Lord will be sworn, shall make the Converted Man to be born in Sion, the Church (8). Now all God's People should move and stir as God doth, and give Babel no Room at all for their Conversion, because the Lord doth not visit her; and the same thing is abundantly

(4) John vi. 63. (5) Isa. viii. 16. (6) Psal. xix. 7. Rom. I. 16. 1036 (7) Jer. I. 10. 1036 (8) Psal. cxlvi. 10. 1036



in the Converts, that they are Exhorted to leave those Places  
 where they were Converted, and so they did, as the Scripture ma-  
 kes in many Places, which might be noted (1). But what is to  
 be minded, that God himself counts all the Faithful  
 as the Woman, the Church of God, as appears in the  
 Revelation (2), where the Man child, as is evident by other places,  
 means all the Faithful, even the whole Church of God (3). This  
 of God, and his Man child, is called his People. The like  
 is in 1st Cor. x. 17. 8. where the Man child is interpreted to be  
 the Nation of Children, including all the Faithful. Now this  
 is said to be in Travail, Crying, and in Pain, according to  
 scriptures, I am content the Child shall be acknowledged yours,  
 if be in jollity, and without sorrow, putting the others to pain,  
 ready to cut the living Child in pieces; How then can I acknow-  
 ledge it for the true Mother? Whereas also the Apostle saith, That  
 which is from above is the Mother of us all, and she is not  
 our gentleness to Bondage, but to Freedom, as saith the Apost-  
 le; and therefore it appears that every one's Conversion strong-  
 ly binds him to make speed to that Church which consists of such as  
 are faithful in Jesus Christ, as being the proper Inheritance to which  
 all belong, and to know that all such Places as are alleged to  
 be otherwise, are but wrested and perverted, tho' never so fair  
 shall be set upon them; for God, ever since the beginning, hath  
 Enmity betwixt the Seed of the Woman, and the seed of the  
 Serpent, and accursed shall all they be that join those together that  
 hath so far separated; and therefore let none of God's servants  
 walk with one Foot on Mount Sion, and another on Babylon, lest  
 which is halting be turned out of the Way, Heb. xii. 22. 23.  
 Another Objection against us, is brought in the Defence of your  
 Ministry, after this manner:

That Ministry that both the Work of the Ministry of Jesus  
 Christ, spoken of in Ephes. iv. for the perfecting of the Saints,  
 is a true Ministry, but your Ministry (you say) doth the same  
 Work, &c.

Now Was it the Work of the Ministry of the Apostles, &c. to  
 do Divine Service, Church Women, Marry, and Bury the Dead,  
 such like Services as these are? Did the Apostles perfect the  
 Saints after this manner? For who knows not but that this is the  
 substance of what your Office of Ministry binds you unto? As  
 Preaching, that may be dispensed withal, and a little now and  
 then may serve the turn.

Be.

(1) 1st Cor. x. 40. 44. (2) Rev. xii. 17. 18. (3) Exod. iv. 22, 23.  
 Exod. v. 16. (4) Gal. iv. 24.

Besides, as is granted, your Offices are not the same there mentioned that Jesus Christ from on High gave Gifts unto, for you others that the Scripture speaks not any otherwise of, than by Names of Blasphemy (e): But for the Power and Work of Ministry, which you say is answerable to that of the Apostles your gathering of the Saints together, taking it for granted, you say, what do you Convert them from? Is from the power of Darkness, as you would seem to imply, into the Kingdom of Christ as did the Apostle; then by your own grant, is the Power of Darkness you found them: and the truth is, where you find them, there you leave them: when you found them before Conversion, you professed of them, that they were regenerate born anew: To whom then do you Convert them, or have Conversion after Regeneration? You also bade these Persons, to "take and eat, in remembrance that Christ died for the Church to give the Seals of Life and Salvation; and yet after all, you being Ministers to them, come to justify the Truth of Ministry by your Conversion of the People that, you say, had not an Amendment; and yet when all is done, that you say, they still stand under the same Church, under the same Ministry, in the same Worship that they were Convertants in before: whereas I have declared before, that whereas the Apostles converted any, those Converts left their former places, turning to dumb idols, to serve the living God." Now it hath been acknowledged and professed, that the Worship of your Church and the Ministry at it, came out of the Pope's Shop, and needs be reformed, or else the Judgment of God cannot but be upon you, as hath been manifested in the first and second Addresses to the Parliament, in the days of Q. Elizabeth: and now, that yet it continues the same that then it was: and more so had then, as it is reported that a Thousand Ministers of you, shall come have any to plead Conversion; whereas they continue in such Abominations, as that the Plagues of God cannot by their own Confession be withheld: Seeing that Scripture and Spirit of God Teacheth us, that "The Feet of the Lord teacheth Men to refrain their Feet from every way, and to cleanse themselves from all Filthiness both of Flesh and Spirit, and to grow up unto full Holiness, in the fear of God, as the Worship of God, as our Saviour Interpreteth it, as hath the very Garment pointed by the Acts (e)." Now

(e) Rom. xiii. 2. (f) Psal. cxix. 101. Mat. v. 48.  
 1 Cor. v. 7. Jude 23.

Things well considered, it will appear that the several Scriptures that are continually brought for the maintenance of your duty, are but so many Figuratives by which the Word of Truth is, and wringed like to a Nose of Wax, contrary to their intent and scope to serve your own turns: which who they are you or others that are the perverters of them God knows, the Day will Judge betwixt the Righteous and the Wicked, and give to every one according as his Works shall be. In the Meane, as me it appears plain, that such, destitute of the Spirit of God, be they as Learned as may be in Men's Learning, they pervert all Scriptures to their own destruction, when Unlearned simple Men and Women, having the Spirit of God in them, shall rightly know them, and God's Mind in them for their great comfort.

Now, seeing this is so, that such Men do thus pervert the Scriptures, this should provoke all that are made able Ministers of the Spirit, as much the Apostle, that they take the same Exhortation (y); saying, "If thou put the Brethren in remembrance of these Things, thou shalt be a good Minister of Jesus Christ (r)." if thou put thy Brethren in remembrance of these Things? those Things mentioned before, how that the Spirit hath foretold of Doctrines of Devils, how that Men speak Lies through Hypocrisy, &c. As Zachary also foretold them Lies in the Name of the Lord (z); if thou put thy Brethren in remembrance of these Things, because they are apt to forget them, and thou shouldst be their Remembrancer, if thou dost, thou shalt be a good Minister of Jesus Christ, if thou hast been nourished up in the Words of Faith and good Doctrine; then mark, these Things are not Error, nor Lies, nor false Teaching that speaketh of them; but a good Minister, hath been nourish'd up in Faith and good Doctrine; which was continually Taught by Paul, and heard by Timothy (t): And it is to be added what the Apostle saith farther is this matter, declaring that he that consenteth not to the wholesome Doctrine that is according to Godliness, is puffed up, and knows nothing, but dotes about Words, and is such a one, as is so far corrupted by the Flesh, as that he is to be separated from; therefore good Ministers, as we see, should be careful of these Things,

(y) 2 Cor. iii. 2. (r) 1 Tim. iv. 6. (z) Zach. xiii. 2.  
(t) 1 Tim. vi. 3, 4.

